

KNOWLEDGE VILLAGE FAMILY PLANNING (KB) ECONOMY GROWTH INCREASE IN SAMARINDA, INDONESIA

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KNOWLEDGE VILLAGE FAMILY PLANNING (KB) ECONOMY GROWTH INCREASE IN SAMARINDA, INDONESIA

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ABSTRACT

The Role of Family Planning Village in Family Welfare. This research is an effort to control and manage the population in a sustainable manner to support the population to grow in balance and create a quality family. This research uses qualitative analysis techniques. The analysis method used is triangulation. The informants who provided the information in this study were the village head, community leaders, family planning officers, and the local community. Interviews were conducted at the location of the sampling test, namely Sidomulyo and Bukuan villages in October 2020. KB village brings benefits to family development. The position and support of the community for the success of the KB village also determine its location and activity. The two locations surveyed showed significant differences, from the function of reproduction, economy, and fostering family environment. Collaborative efforts from various parties are needed to support the Village KB Program. For example, the development model of the KB village for people in rural areas who have plenty of free time and people in urban areas who have limited free time. Fund support is needed in the development of the KB village, which so far has been sourced from village activity funds. As well as the need for community thinking in exploring new sources of funds for KB or empowerment village activities (UPPKS).

INTRODUCTION

Dense activities saturate everyone. This makes you want to make tourist visits so that you feel less tired and can return to doing activities. Experience spiritual tourism as a form of quality tourism, because in practice it appreciates local culture, loves nature, and the surrounding environment, and most tourists come from educated circles. The potential for spiritual tourism to be developed in Indonesia, especially Bali, because it has several suitable destinations (Arismayanti et al., 2020). Lately around the world, spiritual trends are increasing, many do not discuss religion but talk spiritually. Therefore, destinations for spiritual tourism do not require excessive facilities and

infrastructure so that as long as there is accessibility, they are judged to be sufficient. Uniqueness in cultural tourism studies is associated with authenticity which is the deepest value of uniqueness Chen and Huang (2020); Gapha (2020). According to (Chen & Huang, 2020) *authenticity* can be identified through the perception of tourists and the offer of the host. Therefore, states that *authenticity is* separated into two, namely tourist experiences and travel objects. Good environmental quality makes the tourism sector sustainable (Suharto et al., 2020).

The intention to visit again is a visitor's perception of the suitability of revisiting the same tourist destination or a willingness to recommend tourist destinations to others (Chen and Tsai, 2007). Spiritual tourism is a tour of holy places to carry out spiritual activities in the form of prayer, yoga, meditation, meditation, concentration deconcentration, and other terms according to their respective beliefs Parsons et al. (2019); Wardana et al. (2020). Spiritual tourism is a relationship between God, Man and the Environment; only certain circles make this visit, so a promotional strategy is very important in introducing spiritual tourism products (Yasa et al., 2020).

Spiritual motivation is a prime candidate for market development through a diversification strategy targeting special interest tourists (Haq et al., 2015). Spiritual motivation can foster interest in visiting again (Willson & Suhud, 2016). Spiritual motivation as a means of increasing special interest in tourist visits (Nashuddin, 2016). Furthermore, spiritual tourism, health, and quality of life considerations are very important to develop appropriate relationship marketing strategies to increase interest in spiritual tourism travel (Nicolaidis & Grobler, 2017). The state of digitalization and modern life is a source of enhancing spirituality (Cheer *et al.*, 2017). It was explained that spiritual tourism, including in the form of yoga, meditation, and deconcentration which is included in spiritual tourism has been around for a long time, but its existence has only been calculated in recent years. Spiritual tourism based on spiritual motivation combined with the quality of the service can improve the tourist experience which has implications for return intentions.

Service quality gives a good impression to tourists and this impression will have an impact on the process of the expected quality to the perceived quality (Prabaharan, 2008). Service quality is all the characteristics and characteristics of a product or service that affect the ability to satisfy implied needs (Kotler & Keller, 2016). Service quality is centered on satisfying the needs of tourists. Village Family Planning (KB) is one of the priority activities by the instructions of the President of the Republic of Indonesia, especially as a form of investment in the Family Planning Program whose benefits can be directly received by the community. For this reason, cross-sectoral coordination steps are necessary, especially in the integration of activities to be carried out in the KB village [1]. Village KB is one of the strategic innovations to implement priority activities of the Bangsa Kencana Program as a whole in the field. Village KB is one of the miniature forms/models of the implementation of the total Bangsa Kencana program as a whole which involves all sectors within the BKKBN and synergizes with Ministries, Agencies, work partners, *stakeholders* of related institutions according to the needs and conditions of the region, and is implemented at the lowest level of government (by the prerequisites for determining the location of the KB village) in all Kabupaten Kota [2].

The presence of Village KB aims to improve the quality of life of the community at the village level or the equivalent through the Bangsa Kencana program and the development of other sectors to create quality small families [3]. Besides being able to alleviate poverty, the benefits of Village KB are also to bring development closer to

the community. In essence, this program involves the development sector. In other words, the KB village does not only talk about limiting the population explosion but also empowers the potential of the community to play a real role in development [1]. The family development program that is accumulated in Bangga Kencana with four main points, namely the maturity of marriage age, birth control, strengthening family resilience, and family economic empowerment, coupled with control, monitoring, observation, and development of the population is part of poverty alleviation.

Based on data from KB villages, it is known that the number of KB villages formed in East Kalimantan Province is 298 KB villages scattered in Kota District in East Kalimantan. The regencies/cities that have the most family planning villages are in Samarinda City with the number of KB villages as many as 59 villages. In this study, two KB villages were used as the sampling test *first*, the research area was in Samarinda Ilir District, to be precise, in Sidomulyo Village (Village KB **Teras Kencana**). The reason for choosing this KB village is because of its existence which is located in the middle of a densely populated city. *Second*, in Palaran Subdistrict in Bukuan Village (KB Village **Semasa**). The reason why Village KB was chosen in the Village Bukuan was that it was located in a rural and suburban area. Village KB in Village Bukuan is also a pilot KB village in Samarinda City.

The success of the KB village program is the spearhead of the existing PLKB (Family Planning Field Officer) task. The current condition of PLKB officers is very limited, while the number of KB villages is increasing every year. The number of PLKB in Kota Samarinda is 30 people, with the number of KB villages being 59 KB villages, meaning that 1 PLKB person manages 2 KB villages. This is a tough task for PLKB to make the Village KB program a success.

LITERATURE REVIEW AND HYPOTHESIS

Village KB is an area unit at the level of RW, Hamlet, or equivalent with certain criteria where there is an integrated development program between integrated development programs between population programs, family planning, and family development and related sector development to improve the quality of life of families and communities [4]. [5] There are several things behind the formation of the KB village, namely: (1) the family planning program no longer echoes and sounds like it did in the New Order era. (2) To improve the quality of life of the community at the village level or the equivalent through the Bangga Kencana program and related sector development in the context of realizing quality small families. (3) Strengthening the Bangga Kencana program which is managed and organized from, by, and for the community. (4) Realizing the ideals of Indonesia's development contained in Nawacita, especially the 3rd priority agenda, namely "Starting development from the periphery by strengthening regions and villages within the framework of a unitary state" and the 5th Priority Agenda, namely "Improving the quality of life of the Indonesian people". (5) Lifting and revitalizing the family planning program to meet the demographic bonus which is predicted to occur in 2010-2030.

Family empowerment in the economic sector is one of the efforts that can be done to increase the potential of the family in terms of welfare [6] Welfare is a measuring point for a society that is already in a prosperous condition. This welfare can be measured from the health, economic condition, happiness, quality of life of the people [7] This welfare is realized so that these citizens can live properly and be able to develop themselves, so that they can carry out their social functions properly, if the community is prosperous it means that the community experiences prosperity [8].

Ref [9] Welfare is always associated with material matters, where the higher the productivity, the higher the income and another measure of the level of welfare can be seen from non-material as stated through the level of education, health, and nutrition, freedom to choose work, and better future security. The view of the general public is that in a prosperous family they can send their family members as high as possible.

A prosperous family can increase the prosperity rate in an area, which in turn will reduce the amount of poverty in that area [9] Measuring the level of welfare of a nation can be seen from the (HDI *Human Development Index*). HDI is a composite indicator consisting of health status, education level, and family economic capacity [10].

RESEARCH METHODOLOGY

METHOD AND DATA

This research uses qualitative analysis techniques. [11] This study examines participant perspectives with multiple strategies, interactive strategies, such as direct observation, participatory observation, in-depth interviews, documents, complementary techniques such as photos, recordings, and so on. The analytical method used is triangulation, this method is used in qualitative research to check and determine validity by analyzing it from various perspectives. To obtain the correctness of reliable information and a complete picture of certain information, researchers use interview and observation methods or observations to check the truth. , researchers also use different informants to check the accuracy of the information.

The informants who provided the information in this study were the village head, community leaders, family planning officers, and the local community. Qualitative method. Interviews were conducted at the data sampling location. The data collection technique was carried out by using primary data (sampling data). Data collection can be done by interview, observation, and field notes Alsoand documentation. The research steps carried out by the researcher were: 1) making the Research Design; formulate problems, choose approaches, and determine data sources. 2) Research implementation; define and arrange instruments, collect data, and analyze data. 3) Preparation of Research Reports; draw conclusions and make reports.

The research location for qualitative analysis used the method of sampling data (*cross-section*) in two locations, namely, *first* in Samarinda Ilir Subdistrict to be precise in Sidomulyo Village (Village KB Teras Kencana). The reason for choosing this KB village is because of its existence which is located in the middle of a densely populated city. *Second*, in Palaran Subdistrict in Bukuan Village (KB Semasa Village). The reason for choosing KB Village in Bukuan Urban Village is because it is located in a rural and suburban area and this KB Village is also a pilot KB village in Samarinda City. The research period was from August to October 2020.

RESULT & DISCUSSION

The purpose of Village KB was one of the breakthroughs. The government in the population sector and is considered the ultimate weapon by the government in overcoming population problems. Since it was *launched* on January 14, 2016, the number of KB Village has increased rapidly. Village KB is expected to become an icon of population, family planning, and family development programs (KKBPK / Banggakencana) because Village KB aims to improve the quality of life of the community at the village level or the equivalent through the Banggakencana program and other activities to create quality small families.

By implementing eight family functions, the Banggakencana program can create a happy and prosperous small family. This is stated in Government Regulation No.87 of 2014 concerning Population Development and Family Development, Family Planning and Family Information Systems, which contains eight family functions including (1) Religious functions; (2) socio-cultural functions; (3) love function; (4) protection function; (5) reproductive function; (6) socialization and education functions; (7) economic function and (8) environmental development function.

Table 1. Number of KB and PKB Villages in East Kalimantan

NO	DISTRICT	VILLAGE KB	PKB
1	Penajam Paser Utara	31	14
2	Bontang	4	5
3	Samarinda	59	30
4	Balikpapan	34	30
5	Kutai Barat	38	54
6	Berau	30	16
7	Kutai Timur	34	47
8	Kutai Kartanegara	37	75
9	Paser	21	2
10	Mahakam Ulu	10	4
	TOTAL	298	277

Source: BKKBN, 2019

The number of KB villages formed in East Kalimantan is 298 KB villages scattered throughout the City Regencies in East Kalimantan Province, with the number of PKB as many as 277 people. The available data shows that the number of KB Village is more than the number of PLK on duty. For more details, see Table 1. Sidomulyo Urban Village has a KB Village called **Teras Kencana**. Village KB is located in the middle of a densely populated city, precisely in Samarinda Ilir District. Meanwhile, in Village Bukuan, there is a KB village called **Semasa**. This KB village is located in a rural area and is a pilot KB village in Samarinda City. From Table 2, it is known that the number of families in the Bukuan Village is more than in the Sidomulyo Village. This is because Village Bukuan has a wider area and the number of RTs is more. Then both Bukuan and Sidomulyo villages have a more productive age population than the non-productive age population. For family planning participation in these two Village, many use contraceptive pills and injections. Participation in Poktan activities was more than in Sidomulyo Village. As for the second stage of a prosperous family in this village, most are in the Family Welfare I.

Table 2. KB Data Village Teras in Samarinda Kencana

Description	Terrace Kencana Sidomulyo	During Buku
Number RT	41	46
Number of families (KK)	3,292	4,143
toddlers (0- 5) Years (souls)	1,059	1,293
Children (6-9) Years (souls)	917	1,251
Youth (10-24) Years (souls)	2,936	4,017
Adults (25-59) Years (souls)	6,097	7,703
Elderly (60) Th To over (soul)	798	565
PUS status (soul)	2,118	3,118
Status PUSMUPAR (soul)	196	165

Family planning participants: MOW	10	58
MOP	3	10
IUD	65	146
Implants	8	69
Injections	544	935
Pills	275	639
Condoms	8	22
Traditional	8	19
Participation in Poktan: BKB	242	270
BKR	383	97
BKL	143	23
UPPKS	762	112
PIK-R	367	87
Stages of Family Welfare: Pre	209	304
Sjhtra I	2,132	2,017
Sjhtra	2951	1822

Source: Data PK, 2019

Community leaders understand the establishment of the village family planning and understand the purpose of establishing a KB village by the previous introductory description. So that activities in Village KB become easy to carry out if they get support from the Village or the head of the local RT. The success of the Village KB program cannot be separated from the support of the community as a group that wants to be nurtured and empowered, including the persistence of the coordinator, in this case, PKB and cadres in providing outreach, motivation, and planning activities [12]. To make people aware of various activities summarized in the eight family functions. In terms of planning, the KB Village in Sidomulyo Village can show a written and systematic work program along with the details of the funds needed, while the KB Village in Bukuan only says that there is a plan that has been made but cannot show the evidence. When researchers dig up information about various things including the economic potential and economic development that has been carried out, the following information is obtained: The

The location of the KB village in Sidomulyo is close to the location of the village, program support from the village is also in this KB Village, but due to limited funds so there is not much that can be done. This was confirmed by the Head of the Sidomulyo Urban Village, who said that the work program that had been planned could not be implemented as a result of the budget changes in 2020 which were more focused on health management. PKB and RT already have a work plan for this year that is written neatly including the desired target achievement, but due to pandemic constraints, these activities cannot be applied. In its planning, KB Sidomulyo Village wants to become a "mural" tourism village, by utilizing the walls of the community to be painted, making it attractive and attractive to be a tourist destination and a place for "selfies" [13]. According to the local RT, because the work program has not yet been implemented, this year there has been no meaningful activity to realize the dream of becoming a 'mural' tourism village. For the products of community economic empowerment that have not been seen in this KB Village, what is felt and the community is more aware of the benefits is the training of cadres in awareness of the importance of family planning.

In terms of socialization in the city, it is a little different from those in the suburbs, because according to information obtained from PKB members, when a meeting is

held for socialization or being invited to a meeting to discuss something, the community tends not to be able to follow (often does not come). For the KB Village in the Village Bukuan, counseling and socialization about the benefits of the KB village were also followed by examples to improve the local UPPKS, including planting commodities that can be done by the local community and easy to do, on the initiation of cadres and *stakeholders* other. For example planting Lombok, planting kaffir lime plants, catfish farming, kale, and lettuce plants using *hydroponics*, there is even *aquaponics* using a bucket media to sow seeds and raise fish. Appropriate which is simple and easy to implement and does not require a lot of capital, but can increase the added value of the family economy.

In Village KB Bukuan has produced local products that are proud and have succeeded in being marketed more widely, namely amplang sticks, namely by modifying the shape of ordinary amplang into sticks. Amplang is a typical Samarinda food made from mackerel or beside fish and tapioca flour, but because these two fish are relatively expensive and rare, they replace them with milkfish and jackfruit seed fish which are easy and cheap but do not reduce the taste of the sampling they are made from. Mackerel fish ingredients. Also, there are essential oil products made from kaffir lime leaves. This essential oil is used as a mixture of liquid soap for washing kitchen utensils such as *sunlight liquid* and also *hand soap*. The ingredients of lime leaves are collected from residents and can produce 60 liters of liquid soap a week. With an affordable price for the community, namely Rp. 8,000 with a 400 ml bottle. In Village Bukuan, KB village is indeed superior because, this village is also a pilot village for Village IT, so many activities are carried out based on IT. These conditions make this village more superior and easier to provide education to the community because the use of IT is quite extensive and popular in the community [14]. For example, if there is a meeting, the sub-district will inform the RT and through the RT head, the invitation will be conveyed to the community. Besides, it is also easy to coordinate via telephone lines.

Community empowerment, especially in the economic sector in the Bukuan village, cannot be separated from the cold hands of a cadre named Sri Handayani who is very active in motivating and empowering the community and has wide connections, because she has collaborated with a Polnes lecturer to develop the community's economy with essential oil products. . The people of Bukuan also don't hesitate to share knowledge on skills issues, for example, they open up opportunities for people who want to learn to make amplang sticks and essential oils. Mrs. Sri was asked to be a speaker at the KB village in Samarinda Seberang village. The support of the RT and Lurah is also strong, they plan to plant lemongrass along the main road. These plants are easy to grow, do not require special care but are useful for producing essential oils. Village KB Bukuan is indeed based on agriculture because it is located in a suburb and the community still has enough yards for planting.

The community and cadres in Sidomulyo Village generally understand the benefits of Village KB. As stated by Mrs. Henny, "There are many benefits with the existence of the KB village, the mothers in the environment can channel their talents, and the mothers have activities such as make-up, processing waste into something useful". "After the existence of a family planning village, the community felt a change in terms of health, family planning services, and education." This is confirmed by the statement of Mrs. Henny. With the KB village, there is a clinic that provides services to toddlers, seniors, pregnant women, and dental examinations. The provision of free family planning such as IUD and implants. Ibu Henny's statement was strengthened by

Ibu Suharni that "With the existence of a family planning village in terms of health, there is a clinic, every 11th the Flamboyan clinic service for toddlers, pregnant women. The existence of Pik-Youth, and Elderly Services (Teratai) in the form of health checks and administration of drugs. In terms of education, this includes training on make-up, anti-drug counseling, and waste treatment".

The existence of the KB village can increase family income and the family economy from marketing the products of the surrounding community. Village Sidomulyo is an area known for its "Village Wadai" such as talam cake and ring cake. So if there are exhibitions or activities of the village, the marketing can be broader. From this income, you can still set aside for saving, although there is not much of it just in case the income is low. The community has not dared to expand their business due to funding issues. For routine activities such as worship, there are no obstacles and can invite children, such as recitation. On average, in each RT there is a recitation activity. It's just that in the implementation there are not many people present and the people involved are the same, this is because urban areas are not uniform and have many activities. For the fulfillment of family nutrition, eating a complete menu is sometimes available but not every day. According to Mrs. Lisda "what is rarely consumed are meat and milk".

The Opinion of Cadres and the community of Village KB in Bukuan Village regarding the benefits of Village KB. Mrs. Suparmi stated that "Village KB is beneficial for pregnant women because there are data collection and monitoring of pregnant women's health, making free certificates and family planning." Changes felt by Mrs. Suparmi after the existence of a KB village "Before there was a KB village for contraception, look for it yourself, now there are cadres ready to help provide condoms and pills. For education, they don't know yet, there are many residents whose children need scholarships and apply to the Village but don't know where to propose and no assistance. For health, during this pandemic, some cadres travel around for hospital services, friendly services, both weighing toddlers, and giving vitamins.

The same thing was felt by Riyati's mother with the presence of the KB village. "Village KB has been very beneficial. With the KB Village, I feel more prosperous, also for my family and society in general. We often do activities together: gathering/*sharing* about UPPKS, participating in elderly gymnastics, and participating in several other activities/counseling. After the existence of the KB village, changes that can be felt I have felt a lot of changes, including Health, there are elderly exercises, which are held every Saturday, Family planning services, even though I no longer have family planning, I still participate in family planning service activities, including if any Family planning safari, inviting neighbors to take part in services, also traveling on family planning safaris, education, often sharing counseling, including drug counseling, activities of PIK-R children, and TPPU ".

From an economic point of view, with the existence of a KB village, the people's income has increased. According to Ibu Suparmi, "There has been an increase because I joined the UPPKS Bukuan cooperative. There are small household businesses with children, making cakes and selling cat food, "said Ibu Suparmi, although the business cannot be saved but can be used as business capital. In line with Ibu Suparmi's statement, Ibu Riyati stated that with the KB village, "Yes, my income has increased. Because I am active in UPPKS, I can help the family economy. We produce several handicraft products and snacks. But since this pandemic, we have been producing masks. Alhamdulillah, I can save money. For free time activities in carrying out worship. Mrs. Suparmi stated that "Yes, the congregation's prayers routinely at home

and the target is to read the Koran every month including for my older child" so if there is free time, the routine activity carried out by Mrs. Suparmi's family is collective recitation, chatting at home in her spare time. The same thing was conveyed by Mrs. Riyati regarding the free time to carry out the worship "Yes, with my children and grandchildren who live in the same house I do worship together". Meanwhile, Mrs. Riyati's activity is "Meeting the sub PPKBD once a month. As a Clinic cadre, I also go from house to house with toddlers with scales, vitamins, and other equipment. Participate in elderly exercise every Saturday".

According to Mrs. Suparmi, "Yes, you like to eat water spinach for side dishes, usually fish, tofu, tempeh". According to Mrs. Riyati in fulfilling family nutrition "Yes. But not every day. Sometimes it's not a full menu (no fruit / no milk). Village KB brings benefits to family development. The position and support of the community for the success of the KB village also determine its location and activity. The two locations surveyed showed significant differences, from the function of reproduction, economy, and fostering family environment. KB Sidomulyo Village, which is in the city, has experienced a few obstacles in the implementation of its activities, because the population has a high enough activity so that to gather the community in educating, socializing activities is a little hampered. Village KB Bukuan is located in a suburban area with a strong kinship system and is easy to move because their work is not as busy as the city community, so they still have time to socialize with others, exchange ideas about what to do to increase the economic activities of residents.

From an economic point of view, the KB Village in Sidomulyo Village, although there is already a concept to become a "mural" tourism village, is still constrained by the lack of sufficient financial support to implement the plan. Meanwhile, economic activities in Village KB Bukuan have begun to take advantage of the potential for yards and commodities that can be easily obtained from residents so that there is an added value to the economy that is generated from the residents' crops to increase its usefulness and produce distinctive products [15]; [16]; [17]. Collaborative efforts from various parties are needed to support the Village KB Program [18]. For example, the development model of the KB village for people in rural areas who have plenty of free time and people in urban areas who have limited free time. Funding support is needed in the development of the KB Village, which so far has been largely sourced from village activity funds [19]; [20]. As well as the need for community thinking in exploring new sources of funds for KB or empowerment village activities [21].

CONCLUSIONS

Family planning village (KB) is a concept of designing a village with program programs for the sustainability of family welfare, economy and the environment.

The formation of a family planning village in the 2nd from the pilot two village locations used shows that the religious program; socio-cultural; love; protection; reproduction; socialization and education functions; economy and environmental development functions can be realized.

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